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C. R. D. BIGGS, B.D.

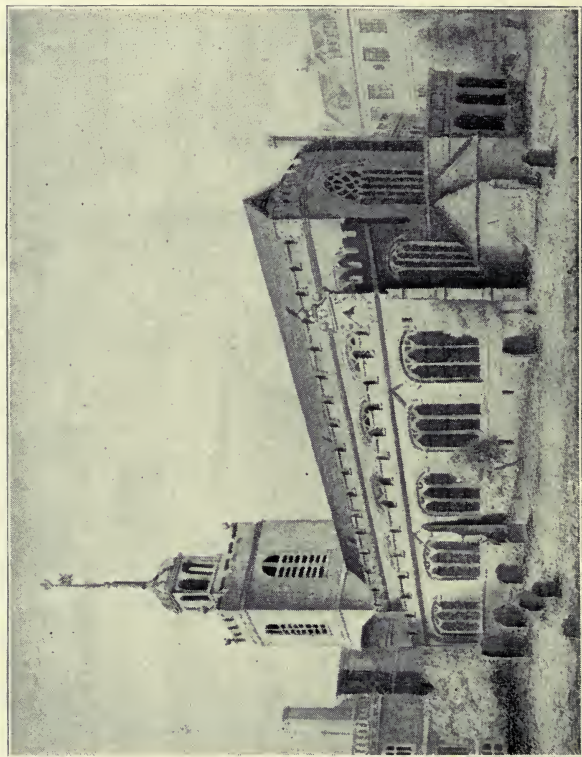




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THE SOUTH-EAST PROSPECT OF THE CHURCH OF ALLHALLOWS BARKING.

(From a print dedicated to Archbishop Potter.)

“Berkyngechurche by the Tower.”

THE
STORY AND WORK
OF
Allhallows Barking,

BY
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CURATE OF ALLHALLOWS BARKING, LONDON, E.C.

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PREFACE.

TWO years of life and work at Allhallows Barking have been a great privilege, and in the following pages I have tried to shew some of the reasons for so regarding them. The nearest church to the Tower of London would naturally be rich in associations ; and these associations reveal themselves with more tender appeals and more irresistible force the longer one is allowed to worship and study in this ancient House of God. The variety of character and circumstance in those who through its long history have been connected with it wonderfully illustrates the meaning of such a Dedication as " Allhallows," that is, All Saints.

The building, which ranks as the oldest parish Church, with a continuous history as such, in the City of London, has nourished, and in turn been

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enriched by, the devotions of twenty-four generations; and I have tried in sketching the history of the building, to interpret its influence on character in connection with the prevalent types of teaching in each age.

I have been greatly indebted to the work on the Church by one of its former Lecturers, the Rev. Joseph Maskell. Nothing could more felicitously express the character of an article on Allhallows Barking, by Dr. Mason, in the *Nineteenth Century* for May, 1898, than its own title :—"The Romance of a City Church." I have made several quotations from it, without giving the reference, which would be cumbrous.

ALLHALLOWS' BARKING, E.C.

F. of the Nativity of St. John the Baptist, 1899.

"BERKYNGECHURCHE BY THE TOWER."

THE STORY AND WORK OF ALLHALLOWS BARKING,

CHAPTER I.

THE SITE OF THE CHURCH AND ITS HISTORY BEFORE THE REFORMATION.

WESTWARD of the Tower of London, and marching with its liberties from the river to the summit of the hill, the City parish of Allhallows Barking embraces an extent of about fifteen acres.

It is an irregularly shaped plot of ground, and in the earliest days in which we hear of it must have been a piece of land with a little cluster of cottages upon it. Certain rights over it were granted by Erkenwald, the Bishop of London, to the convent, which he had founded some years before his consecration, at Barking in Essex, distant seven miles down the river. It was a double foundation, presided over by

his sister Ethelburga, like that at Whitby, presided over by Hilda, and the monks and nuns had not only separate areas assigned to them within it, but even separate chapels. In return for the rights granted to the convent at Barking over the land in London, a priest was supplied from among the community to serve the religious needs of the few inhabitants; there would, too, be opportunities of ministry to the travellers who were attracted even then in large numbers up the Thames through the commercial importance of London. So the surname Barking attached itself to the district, and the Church, through the two-fold connection with the convent; and though the rights of the convent have long since passed away, the surname survives still. "Berkyngechurche-by-the-Tower" is a designation frequently met with in the middle ages, and the parishioners commonly speak of themselves as Barking people.

Naturally a good deal of confusion is engendered, and letters and telegrams are often delayed through improper or insufficient address. But no annoyance upon this cause is so great as that of the would-be visitor who books from Fenchurch Street to Barking, and when on arrival he asks to be directed to Allhallows Church, gets the answer that he must return to Fenchurch Street. He has wasted an hour; but from the terminus he makes his way through Seething Lane to Great Tower Street, and at the corner finds the proper station for the

Church, which is that called "Mark Lane" on the Metropolitan Railway.

Immediately opposite Mark Lane Station is the Church, seen from the north-west. It is placed across the hillside in such a way that the difference of level between the streets on its north and south sides is measured by six steps at the west, and at the east by thirteen. And as there is in Seething Lane not only the downward slope, but also a slight trend westward, which has been accurately followed in building the Church wall, a curious effect is produced. The combination of obtuse angles is most unusual, and, when seen in a photograph, suggests a distortion of the perspective.

This difference of levels is, however, almost the only surviving witness to what must have been the aspect of the Church in days gone by. For the cottages which filled Barking Alley have disappeared to make way for a ventilator of the underground railway; the east end, once open to the Tower Hill, and seen by visitors as they returned from the ancient home of our kings, is now entirely overshadowed by a vast block of places of business; and, saddest of all, God's acre has been much diminished by the requirement of greater width in the streets, and the traffic roars continually over the site of graves once made to the south of the Church. Still, however, a few trees flourish in the narrow strip of Churchyard at the East, and their foliage makes a refreshing shade to the toilers round in their snatches of rest. They are a

welcome contrast to the grim business piles, and suggest something of the refreshment, light, and peace in which those for whom the toil of life is over are waiting their reward, something of the beauty of the park of Paradise. On what remains of the site of the old steeple, a tiny warehouse is wedged in between the south-west porch and present tower; at the north-west corner, the little cottage standing on the glebeland and numbered formerly as 25, *Seething Lane*, has given way to the handsome school-room and club premises presented to the Church by Dr. Mason.

What the first Church on the site can have been like we have no means of knowing. Possibly, like that by which Aidan breathed his last, it was made of wood, a simple structure such as our own missionaries are glad to get put up in their earliest days of pastoral effort among the heathen. England under the Heptarchy, must have presented a very similar aspect socially to equatorial Africa in the present day; and the consecration of Erkenwald, a king's son, by Theodore to the episcopate, would be paralleled by such an appointment as that by an English missionary bishop of some chieftain's son to be his suffragan. The wars and reprisals and reconciliations and alliances, of which we read in Bede, are just such as take place to-day amongst the petty tribes around the great lakes of interior Africa, and just as they find themselves confronted with a Christianity, which already links the Cape

with Cairo, so the English princes, under Theodore's primacy, found themselves opposed in politics but united in religion; they saw their subjects taking united action in synods and councils in spite of political differences. The unity of the Church preceded the unity of the Realm, and Barking and Whitby, though in different kingdoms, professed the same faith, and followed the same ritual in detail in their conventual life.

Nearly a hundred and fifty years passed away between the foundation of Berkyngchurche and the union of the seven kingdoms under Egbert. And when the union was effected, it was not London, the capital of Essex, which was through its commercial importance to become the capital, but Winchester; the chief city of Wessex retained among the seven realms the prestige she had enjoyed in her own. Yet when it came to the regulation of trade by law, London inevitably slipped into the first place, and it was often the seat of the royal residence, and the scene of the Witanagemots.

Naturally too, London was exposed to the full fury of the Danish inroads. Twelve years after Egbert's succession, in 839, a great slaughter took place here; in 851 the Danes took it, in 872 the Danes wintered in it as if it were a city of their own possession, and it was ceded to them by Alfred in 878 in the treaty of Wedmore. But in six years more he had driven them out again, and in 886 he is building a citadel for its defence,—“The germ of that tower which was to

be first the dwelling-place of the kings and then the scene of the martyrdom of their victims." To his foresight in this respect was it due that the city of London was never again taken by open assault, but successfully repelled all attacks whilst the surrounding country was often devastated.

What, during that time, the history of the Church can have been it is impossible to conjecture. Situated just at the edge of the city it must have been the first building of size or importance which the invaders encountered; and burning and rebuilding, desecration and renewal, must have followed each other in regular order during those fateful years. The wonder is that the identity of the parish should have been preserved through all the turmoil and change. Yet we find it still in existence when the Norman takes the rôle of invader so long held by the Dane.

Indeed the Norman Conquest brought the church and parish into the field of real history. The previous four hundred years are a blank only to be filled in vaguely by conjectures; the next eight hundred are full of events which make an important record. To one incident in particular the change is due. A variety of reasons induced the Conqueror to substitute for Alfred's fort the White Tower. Its erection was decided on immediately after his coronation; indeed it is said that he came from Westminster after the ceremony, and from his camp at Barking directed the actual commencement of the works, which were calculated not only to protect but overawe the city,

and, if necessary, cut off its trade and supplies by water. It was, however, also intended to be a royal residence ; and, as a result, the neighbouring parts of the City, and particularly the parish of Allhallows Barking, were brought into close connection with the Court, a connection which lasted for over six hundred years, and has left distinct traces in some local names. For instance, Muscovy Court took its name from the residence of the Russian Ambassador, Catherine Court from the residence of the Queen of Charles II ; “petty Wales ” was the site of the house of the heir to the throne.

A great fire devastated the City in 1087, and Maurice, Bishop of London, at once commenced the rebuilding of the Cathedral, erecting it on arches in a manner little known in England at the time, though much practised in France. There was indeed one church in the City built in this way, on vaulting, as a preventive against fire, and called from this distinctive feature, St. Mary of Arches, or “le Bow,” but the instance was unique. Maurice, however, adopted the fashion for the Cathedral, but though Allhallows Barking was rebuilt about the same time, the fashion was not followed there. A church in the Norman style of architecture took the place of the previous Saxon buildings, and the pillars of its nave are still standing, hacked about and disfigured by attempts to improve the appearance of the church, but not mutilated beyond recognition. Indeed, a fair impression of what all must once have

been, can be derived from the westernmost pillar on the Northern side, which is now included in the Choir Vestry.

The next change of importance came in the reign of Richard I. He added to the Church on the north side a Chantry Chapel of the Blessed Virgin Mary, and caused his heart to be buried beneath the high altar. Thenceforward, the Chapel of *St. Mary de Berking* became the care of the Kings of England. Edward I. placed in it a statue of the "Glorious Virgin," in accordance with a command received by him in a vision before his father's death, and visited the chapel five times a year to fulfil the conditions then laid down. He obtained from the Pope an indulgence of forty days to all true penitents who worshipped in the chantry, contributed towards its lights, ornaments and repairs, and prayed for the souls of its founders by saying the Lord's Prayer and Salutation in English. Prayer was specially ordained on behalf of the soul of Richard I., on the ground that his heart was there.

Several generations were to pass before the chantry reached its greatest glory. John Tiptoft, created Earl of Worcester by Henry VI., had previously been made Constable of the Tower for life, and so was brought into connection with Allhallows Barking. He took a deep interest in the Church, and especially in the Chapel of the Blessed Virgin, in connection with which he

founded a brotherhood or guild for a master and brethren, and endowed it, by permission of Edward IV., with a number of foreign priories granted to his father by Henry VI. He was a man of great learning, and had travelled in Italy and the Holy Land; he was one of Caxton's earliest and best patrons, and was greatly mourned by the printer, whom he had befriended, when in one of the turns of fortune in the Wars of the Roses, he was disgraced and beheaded on Tower Hill. He was not buried in the chantry which he had so much enriched; but the Church contains still, in its north-east corner, the tomb of Sir John Croke, who was appointed by Tiptoft to be one of the first Wardens of the Guild of St. Mary's Chapel.

Further changes still came in the reign of Richard III., who rebuilt the chantry, and added to the original foundation a Dean and six Canons, appointing Chaderton, a friend of his and Vicar of the parish, to be the first Dean. In the reigns of the two Henrys there are several references to incidents connected with this chantry, which was known by the name of "Berkingshaw." It shared the fate of all the chantries and guilds in being suppressed by Edward VI., and during that reign and the reigns of Mary and Elizabeth the ground on which it stood was used as a garden, "till at last a strong frame of timber and brick was set thereon, as a store-house for merchants' goods brought from beyond seas by Sir William Winter." There is no trace left of its

position, and the references to it are somewhat contradictory. In the will of Sir John Croke it is described as "near the Church of Allhallows," and it is often described as "in the cemetery of Berkyngchurch," but once at least it is said to be *in* the church. Newton, in his "Map of London as it stood in the reign of Henry VIII. before the Reformation," shews the Chapel some distance away from the Church, its west-end flush with Seething Lane, and standing on ground which would now be between Mark Lane Station and Catherine Court.

If Royalty favoured the Chapel of the Blessed Virgin, the church itself was the resort of the burgesses of the City. It was convenient for them to use both as a meeting-place before going to present themselves on official occasions at the Tower, and as a neutral ground on which the representatives of Court and City might meet. It was in the latter capacity that it figured in 1265, just after the battle of Evesham, when the citizens were proposing to make their submission to the King, and Sir Roger de Leiburn was sent to receive it. On his way he met a deputation going to Windsor and turned it back. That night he lodged at the Tower, and next morning went to Berkyngchurch, where he was met by the Mayor and a countless multitude of citizens, and terms were arranged. In the former capacity of a meeting-place for the citizens Berkyngchurch was used when the King's justiciars came to the Tower. They gathered there "in their best apparel,"

and proceeded to the Tower either to welcome the justiciars on their arrival, or to attend on them during their sittings. In connection with this custom a dramatic incident occurred in 1285. The justiciars had arrived at the Tower, and sent their summons to the citizens, but owing to some informality in the summons, the Mayor—Gregory de Rokesly—refused to attend. He formally “deposed himself” in Berkyngeschurche by laying aside his insignia and seal at the high altar, and then entered the Court as an ordinary Alderman. The result was disastrous. The City was declared to be found without a mayor, and the Treasurer summoned the citizens to appear before the King next day at Westminster. Eighty of them were detained, and those who had accompanied Rokesly to Berkyngeschurche were confined in the Tower. They were set at liberty in a few days, but were not allowed to have another Mayor for thirteen years!

The Church appears in 1302 as one of the advowsons in the City of London belonging to the Abbess and Convent of Barking, though in the register of the diocese of Rochester, in the reign of Stephen, it was entered as patronage in the hands of the Bishop by gift of a Baron and his wife named Riculphus and Bridewine. It remained in the disposal of the Convent till the Convent was suppressed by Henry VIII., and then transferred, after two presentations, to the Archbishop of Canterbury with whom it still remains. The Vicarage was founded in 1387, and

some work was probably done on the fabric about the same time. The east wall of the chancel, with its rough undressed flints on the exterior, and the east window, seem to belong to this period.

No doubt to its position on the confines of the City, Allhallows Barking owes the distinction of being one of the three Churches in which the curfew was rung, as a signal to all persons to get to their homes. It was also the resort of many foreigners, who found it convenient to live near their place of landing; and as soon as registers began to be kept, they witnessed to the extent of the foreign population by the large number of foreign names which they contain.

The Wars of the Roses were succeeded by a period of activity in the building world, which was marked by very distinct architectural features. The Tudor style is of course only a particular development of the Perpendicular type of Gothic, and the Perpendicular type had been in vogue for a century before the first Tudor ascended the English throne. But the general features are unmistakeable. The arches are fourcentred, and those in the doorways have generally over them a square head, with ornamentation in the spandrels. The windows are very large and lofty, divided by horizontal transoms into two or three parts; they have mullions running straight up through the tracery, and arches becoming more and more depressed as taste developed, until at last the square head prevailed almost universally.

The pillars are much thinner and lighter in appearance, though still retaining the grouping of numerous shafts; and the roofs are of wood somewhat low pitched, but lending themselves to considerable and varied ornamentation.

It was into a building of this type that Berkynge-churche was remodelled at the end of the fifteenth century. All but the nave of the Norman building was taken down, and, as at Malvern Priory, the massive pillars were surmounted and surrounded with the grace and lightness of a Perpendicular clerestory, chancel and aisles, the east wall and window remained untouched, except for the work in connection with the new roof and battlements. The ground plan of the church was a complete parallelogram, except for the slight trend at the west, and at the south-west corner was a tower and spire which formed a land-mark to the mariner returning up the Thames.

Its exterior as represented by Whittock in his "Map of London, Westminster, and Southwark as they appeared in 1543," is graceful and stately, and though the artist has undoubtedly embellished the drawing which he was supposed to reproduce, it is quite clear that he is faithful to the type it suggests. The drawing which he followed is a view of London, now in the Sutherland Collection at the Bodleian Library, Oxford, by *Antony Van Den Wyngaerde*, a Fleming attached to the Court of Philip II., who accompanied his royal master in visits to various

countries of Europe, and made sketches of what he saw. He represents Allhallows Barking as a church of the same shape as now, with lofty clerestory transomed and mullioned, and with transomes in the aisle windows. There is another plan of London of this century (before 1561), by *Hoefnagel*, in which Allhallows Barking is shewn, but in size too small for details to be seen; nor does the map of Nicolas John Visscher, of date 1616, give more than a conventional representation: but by Visscher's time further alteration has been made, and for the appearance of Berkyngeschurche before the Reformation we must rely on *Van Den Wyngaerde*.

The interior was richly decorated and coloured, and this old colouring and gilding can be still seen on the pillars on the south side of the chancel, where successive coats of paint and whitewash have been partially removed. The rood-screen, of course, occupied the point of juncture between the old and new styles; above it were the pipes of Antony Duddyngton's organ; and still on the floor can be seen the *re-mark*, made when the present pavement of Purbeck marble was laid down in 1701, to indicate the position of the wall foundations discovered then by the masons. In different parts of the church were the various chantries, the position of which can no longer be traced. Sir John Croke's monument may actually have been used as his chantry altar, but besides his foundation, were those of Thomas Pilkes, William

Kyrfote, Israel Hughes, Adam Blakeney, and John de Cambridge, and the presence of these altars in different parts of the church must greatly have diversified the appearance of its somewhat stiff, square interior.

These chantries were dissolved in 1547, and through the years of spoliation, which accompanied the reform of worship, Berkyngechurche suffered as sorely as other rich endowments. But it affords one striking witness of that continuity of doctrine and ministry which really secured the future of the Church of England in spite of the violence of change; *William Dawes* held the vicarage for twenty-three years, from 1542 to 1565, from the appointment of that Committee of Convocation which commenced the revision of the service books, until the eve of the publication under Elizabeth of the famous advertisements. "Let no man, without knowing more of him than we do, scoff at him as a mere timeserver, who cared for nothing but the emoluments of his office. Very probably some of the changes through which he passed may have been repugnant to him—though in which direction his own inclination went I cannot say; but none of the changes affected the very substance of his religion. Even in accepting the Pope's authority, for instance, under Mary, he was not called upon to acknowledge any Papal Infallibility as an article of faith, for that dogma was not yet formulated. The mode of conducting Divine Service differed very strikingly from reign to reign;

but the same persons worshipped the same God, and used the self-same Scriptures as the paramount source of their doctrine about Him, and proclaimed their belief in Him in the self-same creeds, and received grace from Him through the self-same Sacrament.”*

And it ought not to be overlooked that the very frequency of changes prevents men from falling in with them. Machyn, in his diary, exhibits all through a complacent tolerance of his superiors' vagaries which must have been largely prevalent. The clergy who were attached to the old customs would not all at once drop them because of the commands of a boy king, who might live to be older and change his mind; and many of them went on through the last year of Edward's reign without ever using, or even perhaps possessing, his second Prayer Book. Circumstances obliged Elizabeth to adopt that book when she came to attempt a working compromise in religion, but it was presumably as distasteful to most of her subjects as we know it was to her, and she insisted that if it were used, it should be used with vital changes in the words of the service, and without its ritual limitations. On her own authority, apparently, she preserved for her long-suffering subjects the privilege of retaining the old ornaments of the Church and the Minister; she insisted that, if the roods were demolished, the chancel screens should be left; and where the violent outrage of Puritanism had defaced

* *Length.* A Sermon by A. J. Mason, D.D., pp. 12, 13.

the wall above the altar, she would have the havoc concealed by substituting for the dossal used in Mary's reign, a print of the Ten Commandments—"to be read for edification, but also to give *some comely ornament* and demonstration that the same is a place of religion and prayer." Elizabeth was obliged to make terms with the Churchmen whose sympathies had been shaped at Geneva ; but she was determined to guard her subjects against the Puritan tendencies to irreverence and profanity ; and it was in this aim that she was really supported by the conservative influences of men like Dawes. All over England the chasuble was still worn, as we know from a letter of Beza to Bullinger, written a year after Dawes was dead ; and Sandys, the Archbishop of York, is represented as wearing it, in his effigy in Southwell Cathedral, twenty years later still. Throughout the century from Elizabeth's accession to Cromwell's death, the fight was being waged between the tendencies conservative and the tendencies subversive of Catholic tradition, and it was never pretended by the representatives of Puritanism that they were, or wished to be, loyal to the Prayer Book ; they were always clamouring, at every opportunity, for the Prayer Book to be altered, and when they had the power they prohibited its use altogether. But we shall see later on how this affected Berkyngeschurche. That sympathy with one good side of the Reformation was entertained there is clear, if it be a fact that the authorities of the Church complied

with the conditions of the will of Sheriff Monmouth, who died in 1535. He ordained in it that "four godly ministers, Mr. Latimer, Dr. Barnes, Dr. Crome and Mr. Taylor, shall preach in Barking Church four sermons a week till thirty sermons be preached," for which sermons each are to receive a legacy. A legacy was also left to his friend Cromwell; and the man who interfered with so many other pious foundations is thought to have had no objection to the provisions of Monmouth's will being carried out. But we have no record of the sermons.

The Reformation, and the religious movements which preceded it, brought not only these but another set of associations to Berkinge church.

Here, in 1311, the Knights Templars were tried for heresy.

In 1440, a priest from Essex, named Wyche, was burnt on Tower Hill, and Virby, then Vicar of Allhallows, "took ashes and mixed them with powder and spices and strewed them in the place where the heretic was burnt, that it might be believed that the sweet flavour came of the ashes of the dead." He was imprisoned, and confessed his fraud, but was apparently restored to liberty and died Vicar in 1453. There is a memorial to him in the north aisle.

With the reign of Henry VIII. many claims were made on the Churchyard for the interment of the victims of the King's tyranny.

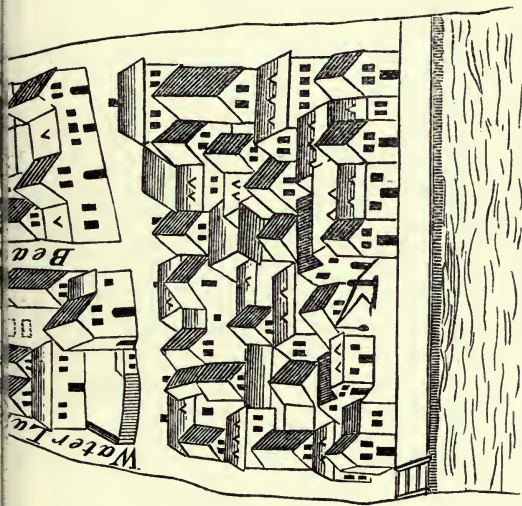
One of the most distinguished was Bishop Fisher, beheaded on June 22, 1535. "About eight o'clock in the evening orders came from the Commissioners to the Sheriffs' men, who watched the body, to bury it, two of which took up the body on a halberd, and so carried it into the churchyard of Allhallows Barking, where they dug a grave with the halberds, on the north side of it, and without any reverence tumbled the body into it flat on its belly." Not long afterwards, however, the body was removed and laid beside that of More in the chapel of the Tower.

Another illustrious victim was the unfortunate Earl of Surrey "the first of the English nobility who did illustrate his birth with the beauty of learning," who was beheaded on Tower hill and buried at Allhallows Barking, on January 21, 1547. His remains were removed to the family vault at Framlingham, Suffolk, in 1614. Machyn enters in his Diary a similar execution and burial in the case of Lord Thomas Grey, April 28, 1554, an uncle of Lady Jane; and of Henry Peckham and John Daniel in 1556.

These traitors' graves are not now known, but of other graves made in the church during this period there are memorials of the deepest and most varied interest. The brasses of Rusche, Rawson, Evyngar and Thynne all present different types of design, and inscriptions worth noting for their theology, and will be treated of in detail later. They will, however, serve as specimens of the large number of memorials which have been removed, and

which testified to the reverence and affection of the citizens of London for Allhallows Barking. Stowe gives a list of no less than twelve memorials which are no longer in evidence, two of the most noteworthy being those to Zamboni, the Venetian Ambassador, and to a servant of Queen Mary, but several of the others were to persons of eminence and distinction.





Allhallows Barking Parish in the Sixteenth Century, from AGGAS' Map of London

CHAPTER II.

BERKYNGECHURCHE AFTER THE REFORMATION.

WITH the accession of Elizabeth came legislation for the better keeping of parochial registers, an attempt having been made in that direction twenty years before, in 1538, in an ordinance of Thomas, Lord Cromwell. That it had not more success is probably to be ascribed to the general unsettlement in religious matters which marked the whole generation from 1536 to 1566 in England. But from 1558 the registers of Allhallows Barking have been kept with considerable care, and they contain many entries of the deepest interest. It is much to be regretted that they do not commence early enough to contain the record of a baptism which most certainly took place at Berkyngeschurche, viz., that of Lancelot Andrewes, who was born in 1555. Had they done so we should have known the exact day of his birth, which would be, according to custom, entered with that of the baptism, but of which we are entirely ignorant. The great prelate used regularly to offer his prayers for "the Church of Allhallows Barking in which I was baptised," and in commemoration of this connection between him and the Church, his statue has been placed on the porch.

Two quotations from Archbishop Parker's letters will shew the state of things in the Church during the incumbencies of the two vicars presented by private patrons, between 1565 when Dawes died and 1585 when Dr. Wood was appointed by Whitgift.

In 1571 Parker had written to Sir William Cecil in regard to the administration of Holy Communion :—

“ Most part of protestants think it most meet to be in wafer bread, as the injunction prescribeth. . . . This I say to shew you the ground which hath moved me and others to have it in wafer bread ; a matter not greatly material, but only obeying the Queen's Highness, and for that the most part of her subjects disliketh the common bread for the Sacrament.”

In 1573 he wrote to Lord Burghley :—

“ The world is much given to innovations ; never content to stay to live well. In London our fonts must go down, and the brazen eagles, which were ornaments in the chancel and made for lectures, must be molten to make pots and basins for new fonts. I do but marvel what some men mean, to gratify these puritans railing against themselves, with such alteration where order hath been publicly taken these seven years by commissioners, according to the statute, that fonts should not be removed. Answer is made that they be but trifles, *sed hac nugae seria ducunt.*”

Some of the serious things foreboded by Parker were realised at the issue of the *Martin Marprelate* libels. They were published at the very moment when England was in the most utter danger from the Spanish invasion, and though aimed chiefly at the Bishops who were assailed with pitiless abuse and

slander, they found room for attacks on Dr. Wood the Vicar of Allhallows. He had been licenser of the press for Archbishop Whitgift, and now received from the tract writers the nickname of "Never-be-good." He resigned in 1591 on being appointed to the Deanery of Bocking, and in succession to him Whitgift appointed two other Vicars, Ravis in 1591 and Tighe in 1598. Both these were connected with "the authorised version" of 1611; and amongst the translators were two other persons intimately connected with the parish—Bishop Lancelot Andrewes who presided over the translation of the Pentateuch and his brother, Dr. Roger Andrewes, Master of Jesus College, Cambridge.

Considerable changes seem to have been made in the furniture of the Church in the reign of James I. The pulpit was set up and many fair pews erected at the cost of the parishioners. Mr. John Burnell, having lost his young wife, gave to the Church in which she was buried a new Communion Table of oak, a touching witness to the character of the doctrine then held about the Sacrament. He must have been taught and have felt that at the Lord's Table was to be realised the Communion of Saints.

To Tighe, in 1616, succeeded Abbott, a relative of the Archbishop, towards the close of whose incumbency another Restoration took place. The clerestory and aisle windows were renewed, losing their transoms and acquiring their present proportions, a new roof was put on and the steeple

painted. Probably at this time the old Norman pillars and arches were brought into their present shape; the nave was painted and gilded and the aisles paved. It is curious that a difference should have been made between the arches on the north and south sides: those on the north have only one moulding, those on the south have two. Most of the Communion plate now in use in the Church was given in connection with this Restoration, and to this period also belongs the beautiful Sussex hammered iron work of the pulpit rail and of the hat peg behind the pulpit. The Church was closed altogether for 35 weeks, during which the parishioners made use of the services at St. Dunstan's. The reopening service took place on Christmas Day, 1634, and the Churchwardens' account contains a notice of the occasion which concludes as follows:—"Mr. Edward Abbott, that faithful minister of God's Word and Vicar of the said parish, then preached his last sweet and swanlike sermon, taking for his text the first verse of the 122nd Psalm 'I was glad, &c.,' *Tam felix utinam!*" The Restoration had cost about £1,400 raised by subscription throughout the whole city, and Abbott just lived to see it brought to completion and take part in the service of thanksgiving. Then his work on earth was done, and he was laid to rest on March 6th, 1635.

Laud, who was now Archbishop, appointed his nephew, Edward Layfield, to the living. Experience soon shewed that in the restoration the acoustic

properties of the Church had been altered, and that the sounding-board over the pulpit, which had done very well with the low Norman arches, was not sufficient for its purpose now that the arches had been raised. A new one was ordered on April 12th, 1638, and still remains in its original place. "There swings out from the half Norman, half Perpendicular pillar, the great carved hexagonal canopy and on each side of it is a text. Inferior artists would have put a variety of nice texts on the different faces, but this artist found one good text and he keeps to it. With quaint abbreviations and a mixture of Greek characters with the Roman, he has written up 'Xpm̄ p̄dicam' crucifixum.' Whether the preacher in that pulpit looks south or west or east, his one subject is to be Christ crucified." But it was not only to the ministry of the word that attention was paid. This was the decade in which the great controversy was raging about the position of the Communion Tables; and at Allhallows Barking the Communion Table was set altarwise against the East wall of the Church and raised on one step. The change did not pass without a protest, and a petition was presented to the Bishop and to Parliament alleging dissatisfaction not only on this account but on several others. The chancel had been adorned with ten statues of saints to which the Vicar bowed every time he went to the altar; he had been heard to say "those toads who will not come up to the rail for the Eucharist";

a cross had been erected over the font and the letters I.H.S. set up in no less than forty places; and so on. As soon as Layfield was prosecuted for these offences his parishioners assembled in Vestry, and prepared a counter petition in his favour which is still preserved in the Vestry book. For a time the matter was tided over, but in 1642 he was deprived under circumstances of great barbarity. When arrested by order of Parliament, he was interrupted during the performance of Divine service and dragged out of Church. Still wearing his surplice, and with the Prayer Book tied round his neck, he was placed on a horse and led through the city amid the howls and jeers of the mob. Then he was put into prison, and all the contents of his pockets—money, watch and papers—taken from him. After being confined in most of the gaols in London he was taken on board ship, and clapped under the hatches, with the threat that he was to be transported into the plantations for sale there as a slave.

They were sad times for the people of the parish. In 1645 the Prayer Book was proscribed and they found themselves not only without a minister, but without even the forms of service on which their souls had been stayed. Nor was their Church allowed to remain in the outward beauty of holiness to which by their gifts they had brought it. The new font, the gift of one of the parishioners, in which, since Layfield's deprivation, Sir William Penn had caused his infant son to be baptised, was turned out of

Church : the altar too was broken down ; the Sanctus bell was removed ; and, by the alteration of some of the pews behind the north porch, an Engine House for the use of the Ward was made of the present Choir Vestry. In vain the Parliamentary authorities intruded a Presbyterian Minister. The people could not, would not, tolerate him, and the Vestry Minutes are full of their complaints respecting him.

But desecrated and defaced as it was by Puritan fanaticism the Church still remained the Church, and retained its hold on the affections of the people. When, in 1649, the west end was damaged by an explosion of gunpowder in Great Tower Street, on January 4th, a sum of £38 was immediately raised, which covered the expense of repairing the injury to the Church wall, roof, and Churchyard fences. Though it did not actually destroy the Church Tower it inflicted on it such injuries that it had to be taken down, and after delays extending over nearly ten years a new tower was built, not in the place occupied by the old one, but at the west end of the nave, and not of stone but of brick, and without a steeple. It is interesting as being one of the few bits of Church architecture designed during the Commonwealth ; and because when the bells were hung in it, a sixth was added to take the place of the old Sanctus bell. It was apparently hoped to maintain at least the tradition of tolling a bell at the consecration of the Holy Communion, to allow the sick and other absentees from the public service

to join privately in the Eucharistic worship. It is by the merest accident that this Tower has come down to us. Before it had been built ten years the Great Fire destroyed most part of the City of London. Pepys tells us that "the dyall of Barking Church and part of the porch" was burnt; the Vicar's house, which adjoined the Church, was burnt to the ground.

Meanwhile the Church had acquired and lost fresh interest. In it, after his martyrdom on Tower Hill, were laid the remains of Archbishop Laud; "his body being accompanied to the earth with great multitudes of people, whom love or curiosity or remorse of conscience had drawn together, and decently interred in the Church of Allhallows Barking, according to the rites and ceremonies of the Church of England, in which it may be noted as a remarkable thing, that being whilst he lived the greatest champion of the Common Prayer Book here by law established, he had the honour, being dead, to be buried in the form therein provided, after it had been long disused and almost reprobated in most of the Churches of London" (Heylin). It could not then be foreseen that the tyranny of Cromwell would vanish in fifteen years, and that Laud's remains would in 1663 be transferred to the College of St. John the Baptist, Oxford, of which he had been President and Benefactor. And accordingly as love had drawn multitudes to see him interred love caused some to ask that they when dead might be laid near him.

The request was granted in two conspicuous instances. Eusebius Andrewes, a member of the family which had produced the Bishop, was a Colonel in the Royal Army, and being found guilty of some intrigue against the Parliamentary authority was beheaded on Tower Hill on April 23, 1650. He was buried in the chancel. The other is more touching. George Snaith, the faithful steward who superintended Laud's own burial, died himself on January 17, 1651. He was laid in the North aisle, near his master, but, as it were, retaining a respectful distance from him ; and his quotation from St. Paul (Phil. i., 21) "death to me is gain" seems an expression of thanks not only for being relieved from the miseries of life under the Commonwealth, but also for the prospect of reunion with the saint whom he had served. After Laud's remains were transferred to Oxford his connection with the parish was perpetuated in a curious way ;—the parish clerk, William Cade, had his son christened Laud in 1679 ; and another Laud Cade was beadle in 1790. This use of the Archbishop's surname as a Christian name can be paralleled by another curious entry in the Registers, viz., that of the baptism of *Cranmer* Kenrick, on Nov. 5, 1691.

In 1895 an "Archbishop Laud Commemoration" was celebrated at Allhallows Barking on the two hundred and fiftieth anniversary of the martyrdom. On Tower Hill, at the site of the scaffold, was held a service consisting of hymns and prayers, and Dr.

Mason read Heylin's account of Laud's execution. An exhibition of Laudian relics was held in the Schoolroom, and in the Church was delivered a course of five lectures on various aspects of Laud's work. A "Laud Commemoration" volume was subsequently issued, and the profits on it were given to the Church Restoration Fund.

When the Restoration took place Layfield's old parishioners welcomed him back with a public dinner, which cost £8. 9s. 4d., on October 20th, 1662. Again the Prayer Book services might be used, but a blow had been dealt to the Prayer Book ritual, during its long suspension for seventeen years, which almost destroyed the tradition. In many parishes the altar plate had been buried to secure it from Puritan profanation or robbery, but the vestments of the clergy were absolutely gone. The last relic of the stately ceremonial enjoined by Elizabeth had disappeared on October 6th, 1654, when there was "Sold to Mr. Quintain an old silke cope silver guilt, by order of the Vestry, for £2." And one of the first things the Vestry had to do for Layfield on his return was to reimburse him £5. 14s. which he had laid out on a surplice and hood to comply with the minimum standard of decency. Whether he would, if opportunity had offered, have revived the ornaments of the second year of Edward VI., is hardly open to question; the survival of the use of the cope for the Litany and the Holy Communion, and the mitred effigies of the post-Restoration Bishops,

shew how the English Church was determined to maintain her outward continuity with mediævalism. Layfield certainly resumed at once his previous custom of mingling a little water with the wine in the chalice, and it continued to be the custom of the Church till the beginning of the nineteenth century. The Communion Table was also restored to its altarwise position and railed in.

When Layfield died in 1681 he was succeeded by a man of considerable distinction, George Hickes. "Of all the Englishmen of his time he was the most versed in the old Teutonic languages, and his knowledge of the early Christian literature was very extensive." He was the brother of a Presbyterian divine who was hanged at Glastonbury in 1685 by Judge Jefferies for his share in the Monmouth rebellion. But so far from sympathising with his brother's views, George Hickes was an extreme High Churchman and Royalist. At the accession of William and Mary he refused to take the oaths of allegiance and was deprived of all his preferments. He threw in his lot with the Nonjurors and was consecrated Bishop of Thetford in 1694.

When Dr. Gaskarth was presented to the living in 1686 further adornments of the Church were made. The altar-piece which still adorns the East End of the Church was presented by one parishioner, Mr. John Richardson, and another, Major Richard Burdon, gave the Communion Table. The font was also placed in the Church, and the white-

wood carvings on its cover and the reredos are ascribed to Grinling Gibbons. Gaskarth's pastoral zeal is shown in the care taken over the baptism of several negro servants, to whom their masters and mistresses stood sponsors. He married in 1693, and after ten years of great happiness lost his wife, who was buried on the north side of the Vestry. Thenceforward he remained at Barking, constantly resident and accepting no other preferment. He contributed largely from his own private income to the paving of the Church with Purbeck marble in 1702, and to the restoration of the Church in 1704. His portrait, a gift to the Church from Mr. Deputy Roman, still hangs in the Vestry. While Gaskarth was incumbent, Kettlewell the Nonjuror died, and on April 15th, 1695, was buried at his own desire in the grave which Laud's remains had once occupied: Bishop Ken took the funeral service, and in the evening of the same day read the whole of the service in the Church. In the foundation of the two great missionary societies, for Promoting Christian Knowledge, and for the Propagation of the Gospel, Gaskarth had a share, and his estimate of his duties as a parish priest may be gathered from Paterson's *Pietas Londiniensis*. This work was published in 1714 and describes "the present Ecclesiastical state of London" which the author felt deserved to be made into an Archbishopric. It appears from it that at Allhallows Barking, "Morning Prayers are said daily at 8, maintained

by the Parish, and Evening at 7, which commenced on March 28th, 1714, by the interest of three hundred pounds, left by Mr. Fullwood Bright, Goldsmith of the Parish, about three years ago. The Sacrament is administered every Sunday at twelve after forenoon sermon, which is maintained by the Parish, and other gifts." The hour of Morning Service on Sunday was ten, and Evening Prayer was between two and three. It was not till a century later than this that Evening Services were held in the Evening, and then they encountered the kind of opposition which George Eliot described so graphically in "Janet's Repentance."

For a hundred and fifty years after Gaskarth's death, there is little of interest in the records of the Vicars. While Dr. Geekie was incumbent the handsome brass rails were placed round the altar, to which the communicants used then to come up at the words "Draw near," remaining there for the rest of the service; and the Church was "thoroughly repaired and beautified." There is a list of contributors to this Restoration in the Vestry, and the first name on it is that of Alderman Chitty, who was afterwards Lord Mayor, and in whose honour a sword rest was erected. The external view of the Church at this time is shewn in a print, which hangs in the Vestry, and which is copied as the frontispiece to the present volume. Dr. Stinton, the next Vicar, was an intimate friend of Archbishop Secker, to whom he had been Chaplain, and was buried in the chancel of

Allhallows Barking, on May 6th, 1783. The See of Canterbury was then vacant, and the Crown appointed to the Vicarage of Allhallows a young fellow of All Souls named Johnes who had been tutor to one of the royal princes. He afterwards took the additional name of Knight and held the living till 1852; during his incumbency the most serious interference took place with the stability and beauty of the building. It was a "restoration" which took place in 1814 and which cost £5,313, "raised by a voluntary loan to which the inhabitants freely contributed. Perhaps the worst thing done was the repair of the ceiling. The old ceiling was of oak and chestnut, curiously arranged and moulded. It had stood three centuries, but it was found considerably decayed, and had to give way to a tasteless affair of fir and stucco." (Maskell p. 31.) Out of the wood of this roof were made the two circular benches for the use of communicants, which are placed against the pillars in the Sanctuary. The height of the walls was at the same time considerably reduced, and the whole exterior suffered in character by losing the battlements. Nothing material was done to the Church afterwards for a period of seventy years, and in that time Dr. Thomas succeeded Mr. Johnes Knight, and earned a lasting reputation in the parish for his goodness and generosity. After his death in 1883 a new era was inaugurated, in the appointment of Dr. Mason, and the foundation of the Mission College, and one

of the first duties of the new regime was the restoration of the Parish Church.

The late Mr. Pearson was engaged as architect, and under his supervision, the walls of the north aisle and clerestory have been thoroughly restored, and the unsightly flat plaister ceiling of the north aisle, nave and chancel has made way for the fine open oak roof which is now seen.

Externally the appearance of the Church has been improved, not only by the restoration of the battlements but by the erection of a new porch and chambers over and beside it. These buildings include the space once occupied by the cottage at the corner of Seething Lane, and retain a curious old feature, most puzzling to the antiquary, in two square recesses within the porch, adjoining the church door. They have been used within memory as Mortuary Chapels, but were probably like the carols in the cloister of a monastery, places of comparative withdrawal from publicity for study, or writing, or interviews.

Above the main entrance to the Church, the porch is ornamented with three statues, from the studio of Mr. Nathaniel Hitch, the artist employed on the North Transept of Westminster Abbey. In the centre, is that of the Blessed Virgin and Child, a choice common enough for the centre of porches, and adopted by Laud at St. Mary's, Oxford, but especially appropriate near the spot where stood the royal shrine of the "glorious Virgin Mary of Barking." On her

right stands St. Ethelburga, first abbess of the Essex Convent, on her left, Bishop Andrewes, the post-Reformation English Saint. The group thus combines in one presentment three periods in the history of the Church, the primitive, the mediæval, and the modern. It may well suggest to all who see it the principle of the French *savant*, “Les monuments sont les crampons qui unissent une génération à une autre. Conservez ce qu’ont vu vos pères.”



THE NAVE AND CHANCEL OF ALLHALLOWS BARKING.

March, 1899.

CHAPTER III.

THE INTERIOR OF THE CHURCH.

ONE result of the establishment of the Mission College has been to procure a great improvement in the condition of the interior of the Church.

This has not only been by the restoration of the fabric, in which many people far away from Tower Hill have become interested through acquaintance with the Mission Preachers, but also through special gifts to the furnishing and ornamentation of the Church.

Of these, the most striking is the east window, unveiled by the Bishop of London on Allhallowmas Day, 1898. It is by Mr. J. Clayton, and was the gift of a number of friends as a memorial of the incumbency of Dr. Mason. It represents the Lord in Glory, surrounded by the four living creatures, and receiving the adoration of saints and Angels, the Archangels, Michael and Gabriel, standing one on each side of His Throne. In the outermost lights, and beneath the central subject, are represented the Annunciation, the Nativity, the Crucifixion, the Resurrection and the Ascension.

From the window the eye travels down to the Lord's Table, for which a splendid festal frontal

has been presented by non-parishioners who attend the Church; the frontal in ordinary use was a thankoffering for a mission at Maidstone Parish Church. The new stalls for the Clergy and choir, designed by Mr. J. A. Reeve, were the gift of Dr. Mason; the carvings represent the harmony between the highest and the lowest, the fellowship of the angelic with the animal world; they are the work of Mr. Harry Hems, of Exeter. A fine carved screen, further west than the old rood screen, separates the nave and chancel, and on the south portion of it are erected three sword rests, commemorating the Mayoralties of Eyles, 1727, Bethell, 1755, and Chitty, 1760.

“In former times the Lord Mayor used to attend some Church in the city in state every Sunday; and the parish to which the Lord Mayor belonged often testified its pride by erecting for him, in his official pew, a rest for his state sword. But no Church in the City has such fine hammered Sussex ironwork as the sword rests in Allhallows Barking, of the Lord Mayors, John Chitty and Slingsby Bethell, and even these sword rests are not so fine as the handrail to the pulpit, or an elaborate hat-peg close by, where some great merchant must have had his pew.”

The Litany Desk was given to the Church as a thankoffering for two missions conducted at St. Nicholas, Warwick; and immediately in front of it, protected as a rule by a carpet, is the Evyngar

brass. The Litany Desk was designed by Mr. J. A. Reeve, and the adaptation of the old pews to modern requirements, without losing their quaint look, was also his work.

An interesting history is connected with the Organ, which occupies a gallery at the west end of the Church. Allhallows Barking possesses still the oldest indenture known in England for the construction of an organ. It was discovered more recently than the publication of the *History of the Organ*, by Dr. Hopkins, who as soon as he learnt of its existence came to inspect it, and acknowledged its authenticity and importance. The document is entitled, "An indenture or contract between the Churchwardens and Anthony Duddington, for the Organs," and it is dated July 29th, 1519. It "witnesseth that Antony Duddington, citizen of London, Organ Maker, hath made a full bargayn condycionally with Maister Will^m. Patenson, Docteur in Divinite, Vicar of Alhalowe Barkyng, Rob^t. Whytehed and John Church, Wardeyns of the same Church, and Maisters of the Prsshe of Alhalowe Barkyng, next the Tower of London, to make an Instrument, that y^s to say, a payer of organs for the foresed Church, of double Cefaut* that y^s to say, xxvij. playne kayes, and the pryncipale to conteyn the length of v. foote, so following with Bassys called Diapason to the same, conteynning

*Si Fa Ut (i.e., Do.).

length of x. foot or more; and to be dowble pryncipalls throweout the seid instrument, so that the pyppes w^tinforth shall be as fyne metall and stuff as the utter parts, that is to say of pure tyn, w^t as fewe stoppes as may be convenient. And the seid Antony to have earnest vj^{li}. xiijs^s. iiij^d. And also undernethe this condicion, that the foresaid Antony shall convey the belowes in the loft abowf in the seid Quere of Alhalows, w^t a pype to the song bourde. Also this pmysed by the seid Antony, that yf the foreseid Maister Doctour, Vicar, Church Wardeyns, maisters of the pisshe, be not content nor lyke not the seid Instrument, that then they shall allowe him for convaying of the belows xl^s. for his cost of them, and to restore the rest of the Truest agayn to the seid Maisters. . . .” This contract was duly carried out, and the receipt annexed to the indenture bears the date of March 22nd, 1520.

This organ was probably removed from the church when the Lord's Table, Font and “other Popish ornaments” were destroyed in 1645, and its subsequent history cannot be traced.

The next instrument, dating from 1675, was the work of the celebrated Renatus Harris. It was resolved in Vestry to erect “an Organ of convenient size and loudness for the due celebration of the worship of God and for the improvement of the Psalmody of this Church.” Those were, of course, the days when “Tate and Brady” was the only supplement to the Prayer Book, and there were no

collections of hymns to illustrate and enliven the order of Divine Service. A sum of £306. 10s. was soon raised by voluntary subscriptions, and of this Mr. Harris was paid £220, the rest being spent in "pulling down the gallery," "making and fitting the loft," and similar incidental expenses. Of this organ the front still remains, though most of the works were destroyed in a fire in the Church in 1881. The present instrument was then constructed by Gray and Davison, by such additions to the old materials which escaped as made practically a new organ.

Beneath the organ gallery is the door into the Tower which contains, on the ground floor, a lead cistern, very handsomely ornamented with the emblems of the recently united kingdoms, the monogram of the parish, and the date 1705. Above hang the bells, a new peal of eight, which in 1813 took the place of those hung in the new Tower in 1659. A number of boards on the belfry walls commemorate the record peals, rung by the College youths and Cumberland societies, in the first few years after the bells were hung.

The floor of the Church is covered with brasses, well known to antiquaries. So many people wish for rubbings of them, that since a small charge has been made, quite a little income has been brought in to the Restoration Fund.

The finest is that just west of the Litany Desk, a Flemish brass of the early sixteenth century (1530),

representing a brewer named Evyngar, with his wife and children, against a background of foliage and tapestry. In the upper part is a *pietà*, a representation of the Virgin seated and holding on her lap the figure of the dead Christ. The elaborate border and much of the inscription is now lost, but notwithstanding the defacement wrought by Puritan hands, it is still easy to read the request for prayer for the souls of Andrewe Evyngar and Ellen his wife.

The Rawson brass in the south aisle has a very special interest theologically, in an inscription which appears to have been copied on to the monument of a Lord Mayor, erected a little later in St. Olave's Hart Street, of which Rawson's brother was Vicar. No other instance is known of such a prayer as "O blessed Trinity, justify us," which is what proceeds from the lips of Christopher Rawson, while his wives, one on each side, utter the petitions, "deliver us," "save us." And as Rawson died in 1518, it is clear that the sense of need of justification was at least in existence in England some years before Luther stirred up the controversies on the subject connected with his name. The brass otherwise has not much interest and has lost that request for prayer for the departed which was not felt inconsistent with a belief in justification.

Another brass near that of Rawson is also remarkable for its inscription. Instead of asking prayers for the soul of William Thynne, whom it commemorates, it states that his "bodye and every part

thereof at the last day shall be raised up again at the sound of the loud trumpet, in whose coming that we may joyfully meet him, our Heavenly Father grant to us, whose mercies are so great that He freely offereth to all them that earnestly repent their sins, eternal life through the death of His dearly beloved Son Jesus, to whom be everlasting praises, Amen." When the brass was restored in 1861 at the expense of the Marquis of Bath it was found to be engraved on both sides. The reverse was of English workmanship and on it could be traced an ecclesiastic with a chalice. Possibly it had been torn from some other tomb at the dissolution of the monasteries in 1536-1539 and was used by the artist as being cheaper and stronger than a new sheet of English latten. Thynne died in August 1546 after a career at Court which laid the foundation of the wealth and dignity of the Bath family. He had been a consistent supporter of Protestant principles and was obliged when he published his first edition of Chaucer's works to omit the Plowman's tale in deference to ecclesiastical authority ; but it duly appeared in the second edition, published in 1542, when Wolsey was dead, and the cause of Reformation was advancing under Cranmer.

Near this brass of Thynne's is another, quite small and circular, which is the oldest in the Church. It bears an inscription in Norman French requesting prayer for the Soul of William Tonge who died in

1389, and left money to the Church which seems then to have been under repair.

In the East corner of the South aisle is an altar tomb of Purbeck marble bearing a brass plate which has been gilt and engraved with an effigy of the Resurrection of Christ. There were in Stow's time other brasses and inscriptions on the tomb, but it was even then impossible to trace the person to whose memory it was erected.

It is different with the tomb in the corresponding position on the North aisle. That commemorates Sir John Croke, one of the wardens of St. Mary's Guild who died in 1477 and left money to the Church, to which his widow gave a "great chalys of silver gilt."

Close to the steps of the altar in the North aisle is the brass of John Bacon, citizen and woolman, who died in 1437, and his wife. It is an excellent specimen of the French style, and the inscription has not been interfered with. In the upper part of the stone is placed a heart inscribed with the word "Mercy"; around it goes a scroll proceeding from the mouths of two figures who are praying "Mother of God remember me, Jesus, Son of God, have mercy on me." The artist has bestowed great pains upon his work, and this brass is valued as a specimen of the French style as highly as the Evyngar brass is as a specimen of the Flemish.

A simple plate on an adjoining slab commemorates Thos. Virby, the Vicar, whose encouragement of

regard for heretics brought him to prison in the Tower. All the rest of the brass has been wrenched away, except three puzzling fragments which occupy positions near where the head of the figure represented must have been. Two of them resemble wings, the third may have been the head and neck of Virby's own effigy. He is the only Pre-Reformation Vicar whose tomb remains.

Between the choir stalls is an English brass of late date, 1591, commemorating Mr. Roger James, an ancestor of Lord Northbourne. He was really of Dutch parentage and came to England in the reign of Henry VIII. His place of business was in Lower Thames Street.

Another simple brass, adjoining that of James but half covered by the choir-stalls on the north side, is that to Mary Burnell. She died in 1612 after being married only two and a half years, and her husband gave a new Communion Table to the Church in 1613.

At the top of the nave, between the Litany Desk and the pew on the south side, is the tomb of Joseph Taylor, Master of the Coopers' Company, and once High Sheriff of Oxfordshire. His wife and he were carried away by the same disorder, dropsy, on the same day, Jan. 23rd, 1732. "With no vain hope of rising again to a better life, where, although there is neither marrying nor giving in marriage, their more than nuptial love shall bloom celestial and last for ever and ever."

On the walls are many interesting monuments. That of Kettlewell, the Nonjuror, is very conspicuous on the pillar by the door of the clergy vestry. He asked that his remains might be laid in the grave in which Laud had once been buried ; the request was granted, and the burial service was performed by Bishop Ken. On the north wall, nearly opposite the end of the choir stalls, is an elaborate monument to Jerome Bonalio, who appears in Strype's list of papists in London in 1561 including "agents for foreign princes living in Tower Ward." He died at the age of 58 in 1583, and is represented in the dress of the period, kneeling at a prayer desk, beneath a canopy neatly carved and surmounted by a crest and shield of arms. His interment at Allhallows Barking, in accordance with the terms of his own will, is an evidence of the charity of the English Church towards foreign Roman Catholics ; for in the same will Bonalio left money for a Mass to be said for his soul at his native place of Bergamo. Further westward on the north wall is the monument of Baldwin Hamey, who after taking his degree at Leyden was appointed physician to the Muscovite Czar, Theodor Ivanovitch. He returned to Holland in 1598, married at Amsterdam, and then came and settled in London where he died in 1640.

On one of the pillars in the south aisle is a brass plate of commemoration of "William Armer, Governor of the Pages of Honor to Henry VIII., Edward VI., Mary and Elizabeth, who died in

1560." It was restored by the Clothworkers' Company in 1846, and in view of this connection between them and the Church, the Clothworkers have since made a donation to the General Restoration Fund.

One more interesting memorial may be mentioned, that of the Great Fire in 1666. It consists of the coat of arms of Alderman Starling, in stained glass, and is placed in one of the windows of the north aisle. Starling was Lord Mayor in 1670, and lived near Pepys in Seething Lane; when the fire threatened his house, and Pepys' men saved it for him, he gave, as Pepys indignantly records in his diary, 2s. 6d. amongst thirty of them.

His conduct seems in striking contrast with the general generosity of the London citizens. On the boards at the west end of the church, and in the will-book kept in the vestry, may be seen the evidence of the care of the wealthy parishioners of Berkyng-churche for their poorer brethren. By one benefaction of this sort, known as "the Death Scholarship," from the name of the original testator, the sons of persons who have been born or have lived in the parish, are assisted in their education at the University.

The Churchwardens' accounts also contain frequent entries of gifts of money to poor foreigners who were come to the parish. In Abbott's incumbency, when, through the influence of Archbishop Laud, relations had been developed between the English and the

Greek churches, there are several notes of assistance bestowed on orthodox dignitaries from the Turkish Empire. In the year 1633 alone occur these notes :—
 “Gave a poor starving Frenchman 2s. To a poor Dutch minister, by Mr. Abbott’s request, 2s. Given to a poor Spaniard, turned Protestant, 2s. Given Gregory Argenopulus, a Thessalonian, by consent of Mr. Abbott, 6s.”

In the vestry may also be seen the registers, kept with great accuracy, except during the Commonwealth, and containing many an entry of vivid interest. The baptism of William Penn, and the burial of Archbishop Laud, appeal to every visitor ; but there is a good deal of pathos in such records as that of Dr. Gaskarth’s grief for his wife, or of the mutual regret of John Dickens and his daughter. It was of them that Pepys wrote “This night as I hear by the bell at Barking church, my poor Morma, whose sickness being desparate, did kill her poor father, and he being dead for sorrow, she could not recover, nor desired to live, but from that time do languish more and more, and so is now dead and buried.” There are the strange notices of the civil contracts, which were all that Puritan religion could permit to persons desiring to enter on Holy Matrimony, and then the announcement of the return to the old usage, and the list of Christians who had their wedlock sanctified by the service of the church’s blessing. There are entries of the baptism of several Devéreux, children of Elizabeth’s favorite, the Earl

of Essex, who lived in Seething Lane ; and at the other end of the social scale, entries of burials of poor soldiers dying in the streets, and of Frenchmen and other foreigners " slain in a quarrel." There is the burial, too, of a *chrisom* child, an infant who had been baptised, and died before its mother could come to be churched and give back to the priest her child's baptismal robe.

There are entries of baptisms of negro servants, as well as of the children of knights and lords ; here Elizabeth's Venetian musician brought to the font a child born in his house ; here was baptised the father of Oliver Cromwell's wife. The female infant found on the roof after the great explosion which ruined the old church tower, became the special ward of the parish, and lived to a mature age ; and there are numerous foundlings to whom surnames were given from the locality. One most noteworthy is " Orange Barking," baptised February 15th, 1688, and named after William of Orange, who seemed to be England's deliverer. Another interesting name is that of *Silence*, daughter of Thomas and Silence Maudsley, baptised May 16, 1686. There is abundant evidence of the observance of the rubric that baptism should not be delayed later than the second Sunday after birth ; abundant evidence, too, that it was never English custom to give more than one name at Holy Baptism till several years after the last revision of the Prayer Book. It is curious that the first double names are those given to negro servants of well-to-do

parishioners : *Simon Peter*, servant to Mr. Wescott baptised April 3rd, 1686 (his burial entry is May 19th, 1695) ; *Mary Elizabeth*, servant to Mrs. Richardson whose father-in-law gave the present altarpiece and reredos in 1688, baptised on the F. of the Conversion of St. Paul, 1687 ; the next was *Stephen Goddard*, Sir Benjamin Newland's negro, aged about 32, baptised on December 26th, 1696. The first child of English parents baptised with a double name was Anna-Mariah Neale, on December 21st, 1693, the hyphen being placed in the registers and the name spelt as here. Then came Henrietta Maria Clarke on May 10th, 1696, and Anna Maria Winder (without the hyphen) on February 14th, 1697. The first boy christened with two names was Timothy Nicale Brookin on August 5th, 1698, and thenceforward the practice slowly gains ground, a William Henry Hasler being christened on September 11th, 1711, and Henry Hunter, the son of Sir Harcourt Masters and Dame Ann, on December 12th, 1719.

These memorials of various kinds all shew how during the last six centuries at least the Church has been the home of the parishioners, the place to which they instinctively turned for the ministry of grace, and which they embellished and adorned in thankfulness for their blessings. The desolate husband, the orphaned children, brought to the House of God their sorrows, and carried away fresh strength for their burdens. The successful merchant, promoted to honour, and reflecting that honour on his neighbours,

came to the Church and laid up in the Church a perpetual witness that civic life and civic distinctions rise from and rest on the deep truths of religion. The floor, the walls, the windows, all testify to the power exerted in this tiny parish of the wealthy city by faith in Christ Crucified and membership in His Church ; and " Berkyngchurch-by-the-Tower," as it stands to-day, is a call to the perpetuation not only of the fabric in which so many souls have found sanctification, but much more of that Christian character which this fabric has helped to edify.

CHAPTER IV.

THE MISSION COLLEGE OF ALLHALLOWS BARKING.

Upon Dr. Thomas' death in 1883, Archbishop Benson determined to make Allhallows Barking the scene of a difficult experiment. He appointed to the incumbency the Reverend A. J. Mason, who had been connected with him for some years at Truro, as Canon Missioner, and laid on him the task of organising a college of clergy capable of mission work.

The revenues of the Church were large, and Archbishop Benson felt it would be wise to use the money for the maintenance of a body of clergymen who should not only serve the Parish Church but the needs of the Church at large. The ancient parsonage had been destroyed, but a suitable house was rented, within the parish, in Trinity Square, and when the next to it fell vacant, the two were thrown into one for the better accommodation of the clergy.

It was at first attempted to maintain a body of six priests besides the vicar; but experience proved that after the expenses of rates and taxes were met, as well as all the demands which fall on a City incumbent, the surplus was not sufficient for such a number

unless they should be recognised as regularly embracing a life of voluntary poverty. This had never been the intention, and with the approval of the Patron the first two vacancies which occurred were not filled up.

The Mission College now consists of the Warden and four Preachers, who have however no formal ecclesiastical status but that of Vicar and assistant Curates of Allhallows Barking. Attempts have been made to secure for the College legal recognition ; and it is possible that the day may come when the Church will again be established a Collegiate Church as in the time of Richard the Third.

The following is the list of clergymen who have been on Archbishop Benson's foundation since 1884 :—

WILLIAM BELLARS, M.A., 1884—1888. Afterwards Vicar of Margate.

HERBERT PARRY THORTON, B.A., 1884—1885. Vicar, 1888 — 1897, Curate, 1897, of Normanton.

MONTAGU CYRIL BICKERSTETH, M.A., 1884—1885 ; 1888—1891. Priest of the Community of the Resurrection, 1891.

DAVID EVANS, M.A., 1884—1888. Vicar of St. James', Croydon, 1897.

HON. REGINALD EDMUND ADDERLEY, M.A., 1884—1886. Vicar of Skirwith, 1897.

GEORGE CHARLES FLETCHER, M.A., 1886—1892.
Vicar of All Saints, Clapton, 1892.

THOMAS ERNEST HILL, M.A., 1888—1890.
Rector of Little Canfield, 1898.

BERNARD ROBERT WILSON, M.A., 1891—1892.
Head of the Oxford House, and Rector of
Bethnal Green, 1898.

HON. JAMES GRANVILLE ADDERLEY, M.A., 1893—
1894. Incumbent of Berkeley Chapel, 1897.

EDWARD HARRY SHORE, B.A., 1892—1896.
Priest Vicar of Truro Cathedral, 1898.

ALFRED EDWARD DALDY, M.A., 1894—1897.
Winchester Diocesan Missioner, 1897.

Dr. Mason was, in 1895, appointed Canon of Canterbury Cathedral and Lady Margaret Professor of Divinity at Cambridge. He then resigned All-hallows Barking, and Archbishop Benson nominated as Vicar and Warden ARTHUR WILLIAM ROBINSON, B.D., Examining Chaplain to the Bishop of Wakefield, who had joined the College in 1888. The Archbishop shortly afterwards appointed the new Warden to a "Six-Preachership" in Canterbury Cathedral.

The other members of the College, whose date of appointment is placed after their degrees, are in the order of their seniority :—

Tufnell Cowper Alliston Barrett, M.A., 1893.
Formerly Rector of Newbold.

Charles Richard Davey Biggs, B.D., 1897
Fereday Fellow of St. John's College,
Oxford.

William Edward Collins, M.A., 1890—1891 ; 1894.
Professor of Ecclesiastical History at King's
College, London ; Examining Chaplain to the
Bishop of St. Albans.

William Patrick Dott, M.A., 1896.

The first endeavours of the clergy have naturally been directed towards providing for the well-being of the parishioners of Allhallows. There are frequent celebrations of Holy Communion ; and besides the daily morning and evening prayer a midday office is used which is found convenient and helpful by business men in the City. No attempt is made to attract congregations from afar by elaborate music or advertised sermons, but the congregations are good for a City church ; and the communicants at Easter are more than a hundred. Mr. Thornton, Mr. Bellars, Mr. Fletcher, Mr. Shore and Mr. Dott, have successively undertaken special charge of the parish ; and the usual organisations, so far as is possible with a small and diminishing population, are established. The sum contributed yearly through the Parochial Association to Foreign Missions is over £30.

It is a little difficult, for various reasons, to give an account of the external work done by the College, much of it being of a kind that cannot be tabulated.

But of that which can be recorded there are five main divisions: (I.) Missions; (II.) Retreats and similar gatherings; (III.) Courses of sermons; (IV.) Lectures; (V.) Literary work. The work undertaken for the year 1898 included missions in eight churches and visits to several parishes in which missions had previously been held, two full Retreats and twenty "quiet days"; twenty-two courses of sermons, chiefly in the London district, during Advent and Lent; sixteen courses of lectures; and sermons or addresses in about sixty different Churches on occasions such as Dedication Festivals, Guild Services, and special gatherings of men.

At times of the year when there is not a press of other work to be done, some members of the house have given themselves up for several weeks in succession to make tours on behalf of Foreign Missions, and much is constantly being done on behalf of this cause in London and the immediate neighbourhood. It is impossible to give any account of the time spent by Dr. Mason as a member of the Board of Examiners and of the Standing Committee of the S. P. G., or by Mr. Fletcher as Organising Secretary for the Archbishop's Mission to Assyria; or by Mr. Collins as a member, and subsequently chairman, of the Church Historical Society.

It will also be readily understood that labours such as are carried on by the College involve a very large amount of after work in the way of private instruction and guidance of souls.

The following prayer for the work of the College is being used on its behalf by many who are sincerely desirous of aiding it:—

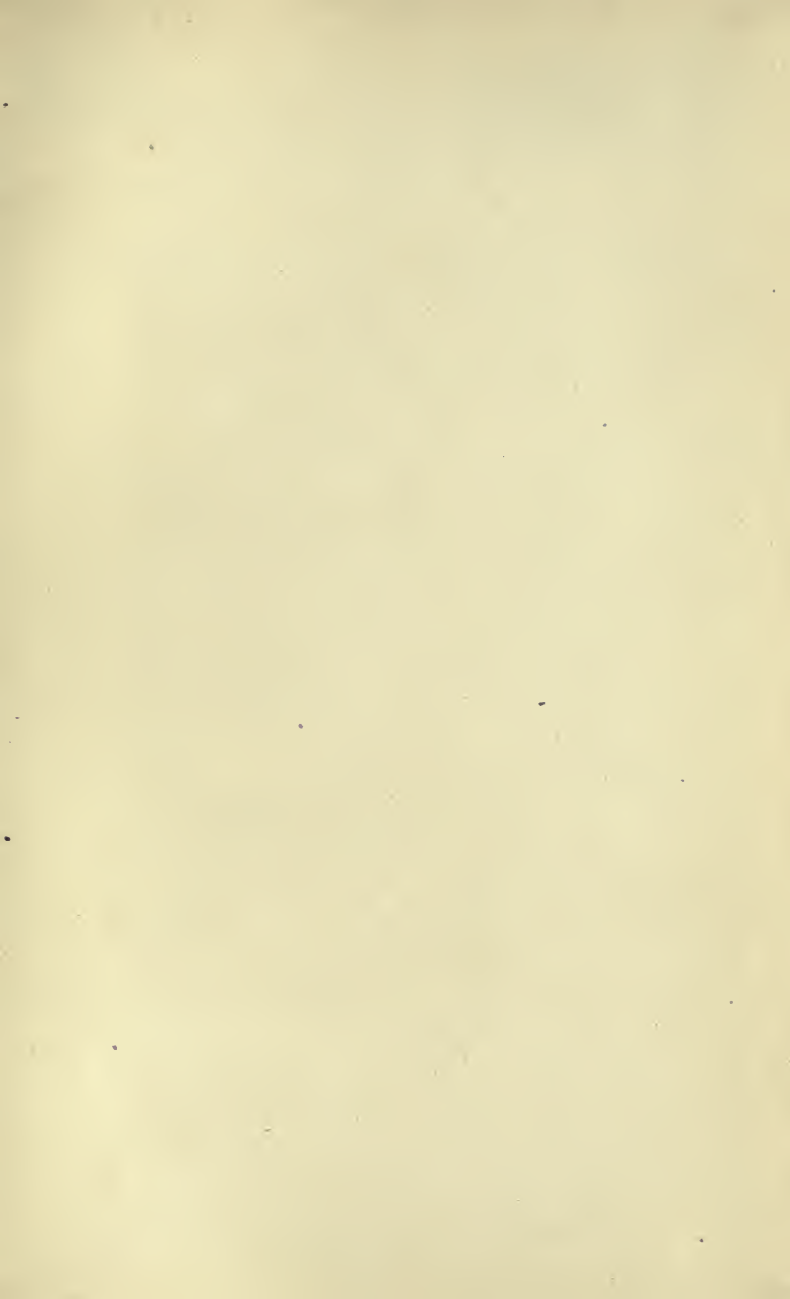
Mission College
Allhallows Barking, E.C.

V. Prosper Thou the work of our hands upon us.

R. O prosper Thou our handy-work.

O Holy and Eternal God, upon Whom all the Saints have called from the beginning of the world, and Who hast been glorified in them: Watch over the Mission Priests of Allhallows Barking for good we humbly beseech Thee; and make Thy Holy Spirit to rule in their hearts, that their lives may be holy, their prayers acceptable, their words directed, and their work prospered, to the glory of Thy Name: through Jesus Christ our Lord.

AMEN.



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